



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

MAN AND THE WORLD.*

SUCH is the title of the most ambitious work on man recently published in Germany. The first three volumes were sent into the world anonymously; but at the end of the fourth and last volume, the author condescended to divulge his name by subscribing himself C. Radenhausen. We profess ourselves profoundly ignorant of the antecedents of this writer. There is no handle to his name; he professes to be a nobody, and yet the theme he has chosen is sufficiently great to tax the noblest powers of all the multifarious faculties of which a German university is constituted. This statement will be made evident if we briefly describe the plan and the contents of the works.

And here let us state at once that our author belongs to the thorough-going sensualistic or materialistic school, which we would distinguish from the so-called modern sensational school, of which Locke is considered the father.

In Locke's philosophy sensation plays a great part, but he has also a place for reflection; there are thus two sources of ideas. Locke also speaks of a mind—a *tabula rasa*—but still a something, *per se*, upon which anything might be written. The thorough-going sensualistic school has no place either for reflection or mind, *per se*. Sensation is the only element and the only instrument of knowledge; and what are usually called the faculties of the mind, such as judgment and reasoning, and even the will, are all according to circumstances evolved from sensations, so that the mind may be considered as an aggregate of faculties which are themselves transformed sensations. Man, in short, is as Moleschott has it, simply "a product of the senses."

The first volume of the work before us is divided into the following chapters: Origin of Perceptions and Ideas—God in History—Man and the Supersensual World—the Soul and Immortality—Good and Evil.

Starting from the principle that whatever exists in man's mind can have no other origin than in the physical organisation of man according to the conditions in which he is placed, our author attempts to trace every mental operation to its ultimate root in sensation. He analyses the complex of human conceptions from their elementary constituents, and endeavours to show their germination and growth in their various stages, and their development as we at present find

* "Isis. Der Mensch und die Welt". Hamburg: Meissner, 1863, 4 vols.

them. After thus tracing the genesis of our ideas from sensual perceptions, and showing that they are neither innate nor connate, he proceeds to consider the development of the conception of God through its various phases, until it reached its culminating point, in the establishment of Christianity.

We extract the following passages from the chapter "God in History," in relation to primitive worship.

"In depriving man as we find him at present of everything which is evidently the fruit of thought, and which our ancestors in the course of thousands of years have accumulated for our benefit, we are struck with the utter helplessness of humanity in a primitive state. Man stood there naked and defenceless; he was too big to hide himself; he could neither fly nor swim, was without claws, fangs, or hoofs. He was exposed to every danger; but in his brain lived the creative force which enabled him gradually to make himself master of the earth. This power must have remained dormant for a considerable period, and could only have been developed during a long continued and severe struggle, and thousands of years must have passed before man obtained the mastery. . . . Everything leads to the presumption that the first and most widely spread form of worship was **ANIMAL WORSHIP**. It is still prevalent among barbarous nations, and the traces of it are met with in the history of all civilised peoples. Man found almost everywhere animals superior to him in strength, until after the lapse of many centuries he learned to overcome them. Hence it is explained why the oldest inhabitants of Egypt worshipped the crocodile which inhabited the Nile, and the inhabitants of the valley of the Euphrates worshipped the lion, whilst even now many African tribes adore the serpents of their country, so that even the blacks in the West India islands privately continue their serpent worship. In fact, the only difference existed in the local diversity of the animals man met with in the regions he inhabited. . . . When man had learned to overcome the animals, they no longer inspired him with the same terror, and he now adored superior powers which presented no constant shape like animals, but appeared in various forms to injure or to benefit him."

The second volume, containing chapters on Sin, Duty, Conscience, Punishment and Reward, Science and Religion, is almost entirely devoted to dogmatic theology, in which our author seems to be perfectly at home, so that if not a theologian by profession, we strongly suspect that he was on his way to become a priest when by his very studies he became converted to materialism. Of priests and priestcraft, he entertains a very low opinion indeed, as may be inferred from the following passage in the chapter on Science and Religion.

"The priests of all state-religions present melancholy instances of deceit and hypocrisy. Though well read in science, they feel bound to profess articles of faith contrary to their conviction in order to preserve their places and emoluments. This conflict is as old as the

church, and was acknowledged already by Bishop Synesius (410 after Christ) who wrote: 'The people will be deceived, you cannot otherwise manage them. The old Egyptian priests always acted on these principles; hence they shut themselves up in their temples where they carried on their mysteries. If the people had been initiated in them, they would have felt indignant at the deception. I, on my part, shall always be a philosopher in my private capacity, but a priest for the people.' Gregory of Nazianzus writes to Jerome: 'A flow of words is alone requisite for making an impression upon the people. The less they understand the more they admire. Our fathers and teachers have not always said what they thought, but what the occasion required.' And these men were priests held in high consideration, experienced teachers, and great churchmen. They expressed their opinions openly, and gave vent to principles which almost every educated priest of the present day entertains privately, but takes good care not to divulge openly." (Vol. ii, p. 387.)

The last chapter of this volume treats of God and the immortality of the soul in the form of a dialogue between father and son, which we are bound to say is a most faithful reflex of all that has been and can be urged *pro* and *con*. these momentous questions, and well repays perusal.

The third volume contains only three chapters: Love and Matrimony, Social Contracts, and the Progress of Humanity. We have no space for any extracts.

The fourth volume treats of the origin, development, and condition of the world and of mankind; of happiness and unhappiness; of a comparison of the present period with the past.

The author commences by giving a summary, chronologically arranged, of the theories advanced on the creation of the world and its inhabitants from the earliest known period down to the present time, both by profane and sacred writers, and brings it to a close with the development theory as represented by Darwin, which reduces the probable number of primordial forms of animals to some few, or if the analogy be carried further, to a single one. To this theory our author gives his adhesion both for its scientific value as well for another great advantage which, in his opinion, it possesses over the old theory, namely, that it does not require the interference of a God and miraculous separate creations.

"This is," he observes, "the weak point of the old theory; for it becomes thereby the slave of theology, of blind faith, and imposes upon itself the duty of defending other articles of faith in order to obtain the support of the priests. The new theory does not require such a slavish alliance, for it reduces all life to self-development. The gaps at present existing in the scale of beings will be filled up by the progress of science. Darwin and Kemp, certainly, do not exclude a creator; but this was evidently a compromise, in order not to be

looked upon as atheists by their Bible-believing countrymen. Had they been Germans or Frenchmen, they would not have required thus to guard themselves from danger."

Whilst we consider this last assertion as perfectly gratuitous and uncalled for, we may as well remind the author that he commits a great blunder in ascribing the authorship of the *Vestiges of the Natural History of Creation* to Mr. L. Kemp. We have a strong opinion as to who is the real author of that well known work. The mistake probably arose from the fact that Mr. Lindley Kemp has written *A Natural History of Creation*, but not the "Vestiges," etc.

Philosophers of this school, of course, not only reject the theory of the degeneration of man from a higher to a lower state, and contend not merely that man in a primitive state was rude and barbarous, but that he emerged from the animal group standing next to him in the scale of creation. On this point our author makes the following observations :

"The period when the human being first appeared upon the earth will not easily be ascertained, inasmuch as the transition from the ape to man must have been so gradual, that, were there remains of him, skulls for instance, still found, they could not be distinguished from ape skulls, especially as even these skulls present many differences. If such transitional skulls are found at all, they will probably only be found at the equator, where the development of the earth was favoured by light and heat, and where even at present the large apes live, who stand nearest to man. It does not necessarily follow that man descends from the large apes; for the separation must be of a remote date....Man has always been an exterminator of his own race. The stationary peoples of the present time die out under our own eyes. Numerous peoples have become extinct; and we may conclude that by the extermination of the lowest types of humanity the gulf between man and the ape has become widened.

"Neither will it be ascertained when the separation between man and ape became sufficiently distinct to prevent interbreeding. Man may have already existed when the atmosphere had only three-fourths of its present density, as already then there existed animals and plants near the equator, so that man could support himself; and even now he can live in such a rarefied atmosphere (in the Andes). But the existence of such a rarefied atmosphere in the plain of the equator leads further back than the probable age of the strata in which human remains have been found. We may therefore assume that the parent stem of mankind still existed at the time of the $\frac{3}{4}$ density of the air.

"This much is certain, that man commenced his further development from a very low degree; for the most degraded peoples of the earth stand much nearer the ape than to the highest developed European, so that we may conclude that still lower but exterminated races of mankind may have existed. From such a low condition has hu-

manity risen to its present position. . . . In the lowest stage we find man a naked, helpless, omnivorous creature, wandering about, chased and killed by beasts of prey, whom he recognises and worships as superior powers. In a higher stage, men combine in hordes, and to secure their lives war with animals, or other tribes of men. They then become nomadic shepherds, and abandoning animal worship, adore other superior forces (the elements, storms of the desert, sea, sky) which by their imagination they transform into El, Elohim, Moloch, Poseidon, Indra, Theos, Zeus, Deus, Tind, Bog, etc. Then they become settlers, agriculturists; increasing in population and culture, they worship the all-fertilising sun, Horus of the Egyptians, Mithras of the Persians, Adonai of the Chaldeans and Israelites, Apollo and Adonis of the Hellens, Balder of the Northerns, until the sublime starry heavens (El Zebaoth) become the object of worship, from which the supreme beings of the Christians, Mosaites, and Mohammedans, were developed, and man formed his idea of God." (Vol. iv, page 536, etc.)

That the author has not altogether achieved the object he had in view is not surprising, for that would require a combination of faculties few possess. From the extracts given, the reader must have already perceived that there is no novelty in the doctrines themselves, nor has the author, by his manner of stating and defending them, impressed upon his work the stamp of originality. We nevertheless readily admit that Mr. Radenhausen is a man of considerable talent and industry, and that his work must have involved a great outlay of labour, displaying throughout a great amount of varied, though not, perhaps, of very profound and exact knowledge. The author, moreover, evidently possesses a certain power of dealing with phenomena in the mass. His style is on the whole easy and unpretending; rising, however, when the occasion requires it, to a certain eloquence. We must, moreover, do this author the justice to say that his work is free from coarse expressions, from that total disregard of the opinions which the great mass still hold sacred, and which disfigures most works issued from the school to which the author belongs. His infidelity is never obtrusive, nor does he ever forget his character as an unimpassioned expositor. Whatever objections may be taken to his doctrines, there can be none to his mode of stating them. The work does not seem as yet to have attracted much attention in Germany; that it will do so in time, and leave a mark, we have little doubt. We do not complain of the bulk of this work, for its scope is such that it might easily be extended to ten or more volumes; but what we decidedly reprobate is the want of an index in an elaborate work of 2250 pages. If authors knew how, by depriving the critic of such a help, they sour his temper, they would be more chary of provoking his wrath by such an unpardonable omission.